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No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the knowledge *of* EVIL *as well as of good, as otherwise the latter remains incomprehensible.*

—H. P. BLAVATSKY

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THE THEOSOPHY COMPANY

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II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

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In *Ishwara* becomes infinite that omniscience which in man exists but as a germ.
—PATANJALI

THEOSOPHY

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THE INSPIRATION OF "ISIS"

IT is now a hundred years since H. P. Blavatsky, with publication of her first book, *Isis Unveiled,* broke the silence of centuries. On its first page, in its first sentence, she made her intention plain, revealing that both the inspiration and the contents of this volume were the result of "a somewhat intimate acquaintance with Eastern adepts and study of their science." On the next page she spoke of the demonstrations which persuaded her of both the immortality and the perfectibility of man. This knowledge, obtained by her at first hand, was the ground of her conviction and the stance of her exposition. She did not soften the impact of what she had to say with the guise of speculation. She wrote as one who knows, observing that "every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight."

This quality of unerring certainty pervades *Isis Unveiled.* Neither the world of experience nor the world of learning held obscurities for H.P.B. What she had to teach was either knowledge or it was nothing, since a central idea of her work was that knowledge exists and can be gained, and had been gained by her teachers and by herself. Yet she invited no simple belief. She spoke rather to the hungering minds and hearts of those who, despite the apparent progress and the self-satisfied conceits of the nineteenth century, were beginning to feel that something deep and important was missing from their lives.

She began with a direct challenge to the idea that ancient philosophers had been far surpassed and overshadowed by modern scientific knowledge. Selecting Plato as exemplar of the knowledge of the past, she called him "the world's interpreter," saying that his philosophy was "the most elaborate compend of the abstruse systems of old India." Observing that Plato and his successors, the Neoplatonists, were the link between East and West, H.P.B. declared that "to Plato and the ancient Hindu sages was alike revealed the same wisdom." Her own work was a similar yet a far more elaborate "compend" of the teachings of the Wisdom Religion, and she made it evident that she offered no eclectic synthesis, whatever the appearance or the linguistic diversity of terms employed. The unity of her work resulted from access to the common original from which all previous teachings had been derived. She called this work Theosophy.

It was indeed a challenge. Nothing less emphatic than the affirmation of the existence of true knowledge and of the reality of beings who are its knowers would serve her purpose. She was erecting the foundations of a bridge into the future for all mankind; she had neither the time nor the inclination to offer a sop to the intellectual vanity of her contemporaries. She knew from the start that the learned authorities of her day, whether scholars or experimental scientists, would be psychologically incapable of acknowledging the validity of her claims. She gave as reason for this opacity of mind the inherited materialism of the nineteenth century and its insistence on the application of reason to the deliveries of sense experience alone. Only time and the onslaughts of experience would change their minds. She worked, she said, for the future. She was planting seeds and looking for those few who, having to some degree freed themselves from the shackles of preconception, would become the soil where those seeds could take root and grow. And for those who would become attentive to her instruction, she described the psychological and cyclic laws under which human development proceeds, listing both the obstacles that must be overcome and the opportunities that would emerge during subsequent periods of history.

Today a century has passed since that first great effort to address and awaken the modern world. Much that H.P.B. predicted or hinted at has come about. The disorders she referred to somewhat obscurely are now coming to the surface. The ugly

fruits of affairs and enterprises solely in behalf of self-interest are everywhere in evidence. Doubt and anxiety have overtaken the once confident authorities of the age, who now begin to confess their insecurities and to pronounce dire warnings concerning portents of serious disaster. At the same time, and in equal confirmation of the character of the cycle, other present-day expressions show the effect on the mind of the times of great and reforming ideas. It is as though wide cracks and fissures in the granite of past assumption are opening up. Flooding influences that bear discernible resemblance to the great Objects of the original Theosophical Society are beginning to animate new forms of human behavior. The passage of a hundred years reveals dramatic changes in feeling and attitude.

There may not be any obvious cleaving to the Objects in their transcendental purity and implication, but something of their quality may be recognized in a wide variety of human undertakings. Brotherhood is an underlying theme in many of the voluntary associations now in formation and development. These may seem shy and fragile ventures, but so are all beginnings which go against the grain of custom and habit. Yet the motives underlying these attempts are persistent, and potentially of far-reaching promise, since they spring from the very depths of man's nature. The activities to which they lead are indicative of far-reaching changes in the human sense of reality and value. The old ways and purposes have lost their appeal for a great many who have already announced their readiness for innovation and reconstruction in social and family life. The outward labels of these undertakings may be various, but their inner inspiration has a common source. Whether we speak of non-violence, or community, or fellowship among the peoples of the world through intercultural relations, the idea of brotherhood is at the root.

Meanwhile, a strong tide of publications is restoring to print the texts of ancient philosophies and religions, and an impressive flow of scholarly works embodies recognition of the insight and wisdom of thinkers and teachers of the past. During earlier years of the twentieth century, a distinctive change began to be noticeable in the books and papers of those who study the thought and cultures of antiquity. Religious thinkers looked at past faiths to discover the merit in them, instead of drawing sectarian compari-

sons that would seem to add to the prestige of Christian belief. And today, with the evident breakdown of orthodoxy and the loosening of the hold of dogma, converts to exotic religions of the East are found everywhere. These attachments are often loose, showing the exercise of freedom of mind rather than the development of a new sectarianism, although this tendency also exists. The world of religious opinion is plainly in flux, with openness of outlook a chief characteristic. Discrimination may be lacking, and fresh alliances may seem more the result of impulse than of deliberation, yet the crusts of psychic habits carried forward from long centuries are crumbling into dust. The barriers to a fresh and truer inspiration have come down.

The sciences are clearly undergoing the turmoil of self-reform. When physicists speak of the importance of consciousness to the conclusions drawn from their science, and when biologists debate the possible presence of "altruism" in the units of heredity, while others of their number hold conferences to plan the protection of society from the possible menace of certain experiments, the winds of a new point of view are having their effect. Psychology, perhaps more than any other area of research, is in a ferment of change, made all the more confusing in its relations to the public by the (sometimes admitted) lack of a clear conception of man's nature. Here the close linkage of psychological investigation with the new cults is especially evident, plainly disturbing in some of its effects. So far as the social sciences are concerned, the initiative has been removed from the hands of theorists by energetic communitarians who have been returning to the land, and by the advocates and practitioners of intermediate technology who are demonstrating that concrete activities are far more fruitful in changed attitudes than the preaching of doctrine.

It may be said that the confusion on the surface of human affairs is far more in evidence than any of these encouraging signs, and this certainly seems the case, if one relies on the popular press. But this does little more than encourage a rereading of *Isis Unveiled,* and also a recollection of conditions during the early years of the Theosophical Movement in America—starting, say, with the meeting of Col. Olcott and H.P.B. at the Eddy farmhouse in Vermont in 1874. In those days similar contradictions and confusions were all present in idea, if not yet ripening into events. It was during the high noon of the Victorian age

that H.P.B. entered the lists, declaring the revealed religions and the claims of scientific materialism "tottering ruins," and drawing attention to the uncouth but indisputable facts of Spiritualistic phenomena. She made of these phenomena an opening wedge which she would in time apply to create a channel for the free flow of philosophic ideas.

All the diversity of scientific discovery, along with the world's inheritance of religious tradition, and both ancient and modern philosophy, became grist for her mill. She stood far above her times, yet her books literally raised those times to new heights of possibility. Exploring and examining the vast sea of ideas with a strong net of integrating principles, she revealed hidden relationships and revived lost meanings in religion and philosophy. By these means she gave the thought of the age a coherence that had not existed in the West since the days of Plato. Even the errors she exposed and the misconceptions she corrected served to complete the picture, since part of her work was to explain, in terms of the psycho-moral history of the human race, the reasons for these numerous mistakes.

Yet behind the enormous detail of her critical examination of both science and religion, informing every discussion of psychology and each interpretation of symbolism and tradition, is the central theme of the spiritual nature of man and his capacity to remake his own life and destiny. This is the buoyant strength of her contentions. It is this pervasive purpose, together with the supporting doctrines of Karma and reincarnation, which come through to enlighten the mind of the reader. And it is these ideas, stirring beneath the flux and breaking waves of change in the present, which grow ever stronger, whatever their incidental garb or however inadequately expressed.

Ours is an age of mass societies, of low-grade collectivist avenues of mass communication, a time of mass emotionalism, oscillating fashions, contradictory tendencies, and, it may be, of mass awakenings. The phenomena of the "mass" are never pure. They come to the surface carried by great surges of common feeling, exposing the weaknesses of the times as well as giving evidence of an underlying hidden energy. Speaking of her own time, and of the materials which she found ready to hand for inaugurating the philosophical movement she came to launch, H.P.B. remarked (in "The Cycle Moveth") that the psychic manifestations

of Spiritualism, seen in their larger meaning, were a preliminary revival of "crude Theosophy." She said that the eagerness with which these strange happenings were received contained a lesson which went beyond the imperfections and mistaken ideas of the Spiritualists:

> In this passionate aspiration of the human Soul—this irrepressible flight of the higher elements in man toward their forgotten Gods and the God within him—one heard the voice of the public conscience. It was an undeniable and not to be misunderstood answer of the inner nature of man to the then revelling, gloating Materialism of the age, as an escape from which there was but another form of evil—adherence to the dogmatic, ecclesiastical conventionalism of State religions.

As time passed, and as the written record of the teachings of the Wisdom Religion grew under her hand, more exacting explanations of Theosophy became available. There were choices for individuals all along the way. As the light of the Movement became more intense, the focus sharpened and beliefs compromised by error or wishful thinking were made less tenable. With the publication in 1889 of *The Key to Theosophy* ("Definite Words for Definite Things") and *The Voice of the Silence* (for "Lanoos"), her public work was well-nigh done. It was virtually complete because, with *The Secret Doctrine,* the *Key,* and the *Voice* in print, once again a "clear and unadulterated stream from the Mother-Source" had been set flowing in the world. Students who have availed themselves of the waters of that stream know the importance of its purity and are able to identify the pollutions which so rapidly accumulate, once the source is neglected or forgotten, and when second-hand versions are permitted to become acceptable and to spread.

There is indeed a distinction to be made between confused and compromised doctrine and an order of authentic teaching which is so hospitable to wide human conception that its inner exactitude may be lost on all but intuitive and quite finely grained minds. This, one might say, was the case with *Isis Unveiled,* a book with broadly inclusive invitation to the awakening individuals of the nineteenth-century H.P.B. was able to look out over the world, recognize the promise in even limited and sometimes erroneous conceptions, in partial or blurred inspiration, in various halfway houses of thought, and then to write in a way that would gather and expand the hopes and aspirations of the

largest possible number. In time, as she proceeded with her work, the full implication of what she came to do was made plain, after which the winnowing process began to determine the future, within that cycle, of the Theosophical Movement.

Today the rich deposit of all that "could be given out to the world" in the nineteenth century is available and intact. In *Isis,* she said, "but *one* turn" of the key was given. Much more was contained in *The Secret Doctrine.* What of the "final and irrefutable proofs" that the secret science, *Gupta-Vidya,* exists? These will come when the time is ripe, for when the materials are ready, it is said, the architect will appear. There may then be another broad and inviting opportunity for all the world to recognize the true way to the fulfillment of innate and higher human longing. And then, as in the past, the winnowing process will again begin to clarify, strengthen, and give precise focus to the efforts of those who unite to accomplish the work that has to be done.

The Seven-Stringed Lyre

Since the Age of Enlightenment, we have tended to assume that grasping an idea intellectually is sufficient basis for an effort to apply the idea and even to promote it. Such an assumption, however, only accentuates the disharmony that exists between the intellectual, emotional, and instinctual aspects of human nature and, when carried to the extremes that characterize the modern era, masks the contradictions between these aspects that result in our inability to live according to what we "know" to be true and good. The ancient teachings seem always to have recognized that certain ideas about man and universe must be transmitted in ways that touch all aspects of human nature, for in each of these aspects there is a quality of mind that needs to be "informed" of the truth in a manner that corresponds to its nature.

—Jacob Needleman

THEOSOPHICAL GLEANINGS

NOTES ON THE "SECRET DOCTRINE"

II

WE have seen in rough outline the earliest stages of Cosmogenesis, admirably summed up for us in the following brief statement:

> Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling though the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the Seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. (Vol. i, p. 328).

This primary sevenfold differentiation, as the "light of eternity" rolls outward into objectivity, is repeated at each stage of the further evolution. "By sevens" the building of the Universe proceeds. "It is that *Light* which condenses in the forms of the 'Lords of Being'—the first and the highest of which are collectively Jivâtma, or Pratyagâtma. From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their own distinctive forms, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions. Thus there is but one Absolute Upadhi (basis) in the spiritual sense, on and in which are built for Manvantaric purposes the countless basic centres on which proceed the universal, cyclic, and individual evolutions during the active period." (Vol. ii, pp. 33, 34.)

NOTE.—This article is part of a series reprinted from volumes 6 and 7 of *Lucifer*.

These "countless basic centres" are, of course, subordinate to the "seven Laya centres" (Stanza vi.) connected with the Primordial Seven, the Dhyani Buddhas. Just as in the physical universe recognised by science, our planets circle round "the sun," and many such solar systems as our own circle round a central "sun," and many such aggregated systems perchance again circle round some point central to them all; so Occult Cosmogenesis posits the primordial Seven Centres, the "imperishable Laya Centres" produced by Fohat—"The Great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara" (vol. I, p. 147)—and round these are other Laya (or Neutral) Centres, and round these yet others, and others again. The conception of a point central to all, and of secondary points central to divisional masses, and of tertiary points central to subdivisional masses, and so on in descending order, so that, to reverse the idea, each final sub-division has its own centre, and all such centres have *their* common centre, and all these common centres *their* common centre, and so on, is one that we know to be true of the visible universe, however dizzy the attempt to realise it may make us. Anyone can figure the idea out with a pair of compasses, by drawing a number of small circles, each with its centre on the circumference of a larger circle, and all the centres of such larger circles on the circumference of a yet larger, extending his Kosmos until he is tired and dizzy; and if he makes them in groups of sevens, and goes on long enough, he will obtain a fairly clear idea of the relation of the basic centre of a planetary chain to one of the primordial Seven Laya Centres.

The planetary chain, evolved from such a subordinate centre, is a cycle of seven globes, and may be figured as situated on the arc of a circle (see Diagram II, vol. i, p. 172), our earth, or any planet visible to us, being at the lowest point of the arc. These globes are, for convenience of reference, called by the names of the letters, A, B, C, D, E, F, G. The evolution impulse travels from globe A round to globe G, dwelling on each globe and then undergoing suspension, or *pralaya*; and such a circling, with its seven periods of activity and seven periods of rest, is termed a Round. Seven such Rounds complete the Planetary Cycle, and are followed by the Planetary Pralaya. The observant student will notice that in the diagram the globes are arranged in pairs, with the exception of globe D; so that globes A and G occupy the

same plane, as do globes B and F, and globes C and E. There is the descending arc, globes A, B, C; the midway or turning point, globe D; the ascending arc, globes E, F, G. The traveller must descend to win experience and self-consciousness, but his cycle is not complete until he re-ascends to the old position, bearing with him his spoils. But this figuring of the seven globes arranges them but on four, instead of on seven planes, the "four lower planes of Kosmic consciousness." The Diagram on p. 200 will solve the puzzle, for there the student will observe that the "three higher planes of the septenary Kosmos" belong to "the Divine and Formless World of Spirit," the Arupa World, spoken of in our last article, which is wholly above all such things as planetary chains.

Fohat, "the active force in Universal Life," in one aspect Solar Energy, in another Electricity, whether Kosmic, solar, or human (see vol. i, pp. 111, 112), is the "constructive power," or force, which evolves the planetary chain. The "Wheels" "are the centres of force around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres" (vol. i, p. 116). The student will recognize "this law of vortical movement in primordial matter" and will understand whence the Greek philosophers, initiates for the most part, drew their scientific teachings, teachings which Sir William Thomson echoes in his theories today. The details of this evolution are guided, according to the Secret Doctrine, by the beings who dwell on the higher planes, those earlier condensations of the Light spoken of above. The "Builders"—as they are significantly termed—are divided into three classes, our planetary chain being the work of those belonging to the second class, while Humanity itself owes its fashioning to the third (vol. i, pp. 127, 128).

The next point to be grasped is the central idea of the Manvantaric and planetary cycles. Light seems to be thrown on this by two passages especially, although the same thought is glanced at over and over again.

> The Doctrine teaches that, in order to become a divine, fully conscious, god—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world. . . . Each entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must

have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras. . . . Every atom in the Universe has the potentiality of self-consciousness in it (Vol. i, pp. 106, 107).

And again:

A Dhyan Chohan has to become one; he cannot be born, or appear suddenly on the plane of life, as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind (Vol. i, p. 221).

We have then presented to us the grandiose conception of a Universe evolving upwards, as a whole and in all its parts. Each cycle, minute or vast, is an evolution complete in itself, but forming part of a larger evolution. So each cell in our body has its own circle of activity, its birth, growth, maturity, death; but each cell forms part of a tissue that also is born, grows, matures, dies; and each tissue forms part of an organ that is born, grows, matures, dies; and each organ helps to form a body that passes through similar stages; and so onwards, with races, worlds, systems, Kosmos. The consciousness of the cell, for which the leading German scientists now contend, is not the consciousness of the brain of which it forms part, nor that of man the consciousness of the Kosmos; but shall the cell therefore deny consciousness to the brain, or man to the cell?

Let us, then, commence our study of the evolution of the planetary chain and its inhabitants with the *idée mère* that spirit is to become self-conscious through that evolution, the evolution being guided by intelligences who have already passed through the human experience in a previous Manvantara. The sketch, given in Vol. i, pp. 213—221, of the seven chief "celestial hierarchies" is a picture of the inhabitants of higher planes in their relationship to terrestrial humanity, which will be more clearly understood at a later stage of our study. The highest, the "formless fiery

breaths," the "divine fire," are collectively Atma, the universal spirit. The second, "Fire and Æther," are Atma-Buddhi, Buddhi, the divine soul, being the vehicle of Atma. The third symbolises the intellect, Manas, that with Atma-Buddhi gives Atma-Buddhi-Manas, the Triad. The fourth "are substantial Entities. This is the highest group among the Rupas (atomic forms). It is the nursery of the human, conscious, spiritual souls." They are the "inner soul of the physical cell," "the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties, and all the inherent qualities in man." The fifth group "is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the universe." The sixth and the seventh groups are "conscious ethereal entities," including Nature-Spirits or Elementals of all kinds, sentient but not always intelligent beings. From the sixth of these groups man has to draw all but his highest principles and his physical body. The question is often asked whether Theosophists regard these "hierarchies" as composed of entities, or as being merely allegorical.

> To this the answer is given as plainly: "After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and 'Mind-Born Sons' of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man." Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily since "Adam"—we have to admit the occult teachings (vol. i, p. 106).

The idea, then is, at the commencement of our planetary chain, that there are concerned with it Builders and Planetary Spirits (vol. i, p. 128) who have existed as men in previous Manvantaras, and who were the elect of that past Humanity; and a host of other entities, who have progressed to a certain point and whose further evolution is to be carried on upon our planetary chain. Man, as we know him, has to be evolved with whatever else may lie before him during the present planetary cycle, and in that evolution these entities are to take part. Now septenary man consists of Atma-Buddhi, Manas, and the lower quaternary, and the evolution we have to follow is the wedding of the Monad to the intellectual and vital entities, the making of the complete Man. For Man "is the product of Nature's gradual perfective

work, like any other living unit on this earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the 'Eternal Pilgrim,' the Protean differentiation in space and time of the One Absolute 'Unknowable' " (vol. ii, p. 728).

Here let us pause for a moment on this term, *Monad*. The Monad is Atma-Buddhi. Fohat, we read, "traces spiral lines to unite the sixth to the seventh" (Stanza v). "The sixth principle in man (Buddhi, the Divine Soul), though a mere breath, in our conceptions, is still something material when compared with divine 'Spirit' (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of Divine Love (Eros), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE Absolute, into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever unconditioned and the manifested" (Vol. i. p. 119). Now it is essential not to lose sight of the fact that Atma-Buddhi is One throughout the Universe. It is the life, the soul of the Kosmos, and ours only in that we are parts of the All. A ray, indeed, falls into each, but it is the one "light that lighteth every man that cometh into the world," and every atom in this world and in all others. In a sense, it becomes individualised, as a drop from the ocean, by its union with the individual, but in its essence it remains part of the whole. "The Monads are not *discrete* principles, limited or conditioned, but rays from that one universal absolute Principle" (Vol. ii, p. 167).

It is this Monad which circles round the planetary chain, and whose journey from globe A to globe G makes a Round (Vol. i, pp. 167, 168). Seven times is that journey trodden during the planetary Manvantara. "The Monad, born of the nature and of the very Essence of the 'seven' (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and Forms, from the highest to the lowest; and then again from man to God" (Vol. i, p. 135). There is "a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara . . . . Although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything else in this Universe of differentiation and finiteness" (Vol. i. p. 171).

It is this Monad which impels to development and progress: "That which propels toward and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (*a*) the MONAD, or that which acts in it unconsciously through a force inherent in itself; and (*b*) the lower astral body on the *personal* self. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the Arupa, or formless plane" (Vol. ii, pp. 109, 110).

The Monads, in the course of their long pilgrimage, pass through many planetary chains; but as we are here concerned with that chain only of which our earth is part, it must suffice to say briefly as to the Monads which are to incarnate during our planetary Manvantara, that the Secret Doctrine teaches that they arrive on our chain from the chain in which the moon is globe D. (It must be kept in mind that bodies normally visible to us must needs consist of matter able to impress itself upon our retina, *i.e.*, matter belonging to our plane.) "Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit" (vol. i, p. 171); and these classes reach globe A for their new planetary pilgrimage in orderly succession. When the most advanced class of Monads has finished its seventh Round on globe G of the lunar chain, their activity is suspended for a period of pralayic rest; during their last Round, when the hindermost class has worked through a globe, that globe begins its planetary pralaya, and its life-energies pass "to a new laya centre, which commences the formation of" the corresponding globe on the earth chain (p. 172). The seven classes of Lunar Monads (Lunar Pitris, in the Hindu phrase) will, then, reach our globe A, one after the other; "having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain" (p. 179), they come to be incarnated on the latter. On globe A, as on the succeeding globes, the cycle of evolution is sevenfold: three elemental kingdoms, followed by the mineral, the vegetable, the animal, the human. Let us figure in our minds the arrival of Class I at the threshold of the lowest of the three elemental kingdoms; working its way through it, it reaches the second elemental kingdom, and as it begins to evolve through the

second, Class II enters the lowest elemental. As Class I starts through the highest elemental, Class II begins the mid-elemental, and Class III enters the lowest. And so continues the evolution step by step, until Class I has reached the first stage of the germinal condition of potential humanity on globe A, and Class VII has entered the lowest elemental kingdom on the same globe. Thus globe A finally manifests the seven kingdoms, each occupied by a class of Lunar Monads or Lunar Pitris:

Lunar Monads,	Class	I	have reached	the	Potential Human Stage
"	"	II	"	"	Animal "
"	"	III	"	"	Vegetable "
"	"	IV	"	"	Mineral "
"	"	V	"	"	Higher Elemental Stage
"	"	VI	"	"	(Middle / " "
"	"	VII	"	"	Lower " "

But the student must remember, in using these familiar names of human, animal, etc., that all on globe A is of the most ethereal substance, the mere filmy shadows of organisms; slowly, Round after Round, the seventh group of the celestial hierarchy—the Nature forces or spirits of each globe—build into the filmy shadows the grosser matter, condensing, solidifying, stage by stage (see, with reference to globe D, and therefore, by analogy, for each globe, vol. ii, p. 110: "the spirits of the Earth clothed the shadows and expanded them. . . . it is they who give, or build, the physical tabernacle of man"). It must also be remembered that the "Man" of Globe A is irrational, senseless; the Monad cannot impress his substance, filmy as it may be: a long journey lies before the Pilgrim, ere he can become conscious on the material plane; be the matter ever so ethereal, it is not of the Arupa[1] world.

TWO STUDENTS

[1] The student should remember that *a* is a primitive, and signifies *without*: *a* rupa, without form, and so with other similar words.

THE MANIFESTATIONS OF INTELLIGENCE

IN the fourth chapter of the *Bhagavad-Gita* Krishna speaks of spiritual knowledge as an exhaustless, secret, eternal doctrine. In the thirteenth he proclaims that it is wisdom itself, the object of wisdom and that which is to be obtained by wisdom, and affirms that "in the hearts of all it ever presideth." In the ninth chapter he calls it at one and the same time the "royal mystery" and yet "clearly comprehensible and easy to perform."

Although he declares its enduring and changeless nature he nevertheless speaks of the doctrine as becoming "lost." In another place he describes how this knowledge may be "gained" and there prescribes certain efforts on the part of the one seeking to gain it which, being performed, will result in "the wise who know the truth communicating it" to the seeker, and follows by saying that the student will "find spiritual knowledge springing up spontaneously in his own heart."

It is very difficult for the Western mind to grasp the fundamental statements of the Wisdom-Religion and to apply them to the external and internal operations of his own consciousness, although Krishna says they are "clearly comprehensible and easy to perform." Why is this?

It is because of our partiality. All prejudice and preconceptions arise because of our ignorance of the whole of our nature and of the whole of great nature. Seeing and experiencing only a part, we assume that what we see and experience is all. When other and hitherto unknown parts of our own nature are aroused, either from within or from without, we do not endeavor to understand, relate and unite the known to the unknown, but habitually and therefore unconsciously endeavor to unite the unknown to the known, if agreeable, or to reject it if disagreeable.

This is the path of separateness and as the basis of our acceptance or rejection inheres in our present likes or dislikes, and not in any permanent standard of choice, our growth in intelligence is always Kamic. Our desires constantly increase, our dislikes constantly become stronger. Human intelligence is vastly greater than

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that of any of the animals, but its basis is the same—the desire for "life, more life" of the kind with which we are presently familiar; for power, more power with which to accomplish our desires and escape our dislikes; for more and more "creature comforts."

Desire is the ruling principle in four planes of nature because it is the basis of choice for the four kingdoms of beings who compose those planes. Desire in the form of affinities governs alike the elemental beings and the entities which make up the mineral, vegetable and animal kingdoms. It makes no difference whether we use such words as attraction and repulsion, affinities, instincts or impulses, to describe the basis of the action of the intelligences which are not self-conscious, Kama, or likes and dislikes, governs the formation of their bodies, their use of those bodies, the employment of their energies. The differences are all those of degree, not of kind. In no one of these kingdoms does any entity govern his desires. Instead, he is ruled by them. Throughout them all Intelligence is dominated by Kama. Ethics is unknown to any entity in the four lower kingdoms. There is neither morality nor immorality in any of them. Their intelligence is limited to external objects. There is no sense of self.

The human being has in him all the intelligence that pertains to any of the entities of the four Kamic Kingdoms, but he is able to enormously extend the range of desire. This extended horizon and field of action in Kama does not constitute self-consciousness, but its misuse and perversion. Man is aware of himself and of other selves both as subject and as object, and in some degree of the relation between subject and object. It is this awareness which constitutes self-consciousness, not its employment. Self-consciousness can be employed within the field of elemental consciousness, of the mineral, vegetable and animal fields, or all of them combined. It can use Kamic consciousness as a substance, as an energy, as an intelligence, or as a basis. In every use he makes of the lower kingdoms man imparts to them something of his own nature and assimilates something from them, whether as substance, energy, intelligence or basis of further action. All action of every kind is a transfusion and transformation of nature, a partial or complete unification of subject and object. Chemical combinations, organic combinations, vital action, the processes of waking, eating, breathing, sleeping, of thought, desire and feeling, of speaking, the use

of the senses, birth and death—all these are forms of metempsychosis, the transfusion and transmigration of soul or intelligence, for they are all manifestations of Intelligence, whatever the form, range or variety. They all tend slowly or rapidly to the Evolution of the Soul—the increase of the Intelligence in the understanding of Action or the understanding of Self.

We have so far undergone this evolution that our knowledge of action (which includes its fruits) is very great indeed in that part of nature and ourselves with which we are now engaged. Man is a creator, a preserver, and a destroyer on a colossal scale and is for the most part as satisfied, and in a similar fashion, as the lower Orders of intelligence are satisfied with their works and the field in which the work is carried on. For the present our self-conscious intelligence is quite attached to Action, and to action here and now, as if both that kind of action is the most important conceivable, and as if there were no other or better basis for action here than the basis we employ—Kama, or desires of every kind.

Now this knowledge spoken of by Krishna—spiritual knowledge—is in fact another basis for action. It is much more than that, but that is as far as our imagination can reach at the beginning. Krishna's words are not addressed to the Kama in us, though Kama in us hears them. They are addressed to our self-consciousness, that is, to the highest Intelligence in us, because only the highest intelligence in us can imagine the possibility of an altogether different basis of action from the one we know. Any lower degree of Intelligence in us than the very Highest will at once imagine that Spiritual Knowledge means a vast enlargement of our present basis of action to other worlds and states of being, quite in the same way that our range of action in Kama is vastly larger than that of any being in the kingdoms below us.

It is not merely interesting and informative but illuminating in the highest degree if we will take it so, to observe the methods and actions of that part of Great Nature which transcends our own knowledge and experience, once we imagine—for it can only be imagination to us until we know it for ourselves—that all nature is conscious, and that therefore there is no action without Intelligence behind it. Then the motions of the stars in space, the shining of the sun, every cosmic phenomenon as well as

the minutest change in relations of any thing, or every faintest and most fleeting variation within ourselves—all are manifestations of Intelligence. What kind and nature of beings or souls are those which are the "immediate agents" in the production of "fire, water, air and earth"? What infinite Orders of Intelligence are manifested in the generation or genesis, the existence, the dissolution, of everything that is? What kind of Intelligence is that which causes the sun to "shine alike upon the just and the unjust"? What Superior souls are those which in their actions (or manifestations) "show neither hatred nor favor"?

It is impossible to assume this attitude, even in imagination, and not immediately feel a quickening, a germinal impulsion throughout our whole nature. We seem to partake even if only of the crumbs, yet the crumbs of another life; to breathe an infinitely subtler, more stimulating, more ennobling atmosphere. A kind of largess dowers our whole being; the noblest souls of history and tradition seem to draw near to us. We understand them as they understand us. An infinite rain of compassion bedews us and we yearn to be a beneficent power like unto Them, we are anhungered and athirst to give food and drink to all alike who stand in need. It is not then a prayer or a formula, but the outpouring of that with which we are suddenly filled which causes us to feel, perhaps to utter to the Presence within and about us: O Thou who givest sustenance to the universe and to ourselves, Thou from whom all proceeds and to whom all must return, unveil that face of the true Sun which is now hidden by a vase of golden light, that we may see the Truth and do our whole duty on our journey to Thy sacred seat.

In such high moments can we catch a glimpse of what is meant by such words as "spiritual knowledge," for it is in very truth a partial fusing of our Intelligence with that of an Order of Being higher than our own, a transmigration, a metempsychosis upwards, not downwards. We are for the time being "transfigured," impregnated with the feeling, the thought, the will—the nature—of pure spiritual beings. "All beings," says an ancient scripture, "live on the fragments of this bliss," and tells the high seeker further: "The own nature of spirit is pure being, pure knowledge, pure bliss. It possesses all because it is all. Its expression is divine compassion."

Any man may have these manifestations of Higher Intelligence within himself by taking this attitude in imagination toward Nature. By degrees as he uses this power in this way it becomes something very much more than imagination. Everything responds to treatment and always according to the treatment as it understands the treatment. "All beings act according to their natures." We may expect differing responses from differing beings, even differing responses from the same being to the same attitude and action toward it at one time and another. This is because of the Kama in them or in us, or in both.

But this viewing Nature in our imagination as conscious, as made of endless series of hierarchies of intelligent souls; this endeavor in imagination to understand their nature rather than their actions and thence to view their actions as the manifestations of their intelligence—this is to enter into the "communion of all souls" instead of communion in one form of action or another. The communion of souls goes on all the time in us and in all others, for every action, being the expression of a degree of intelligence, is by just so much a communion, or transformation, or metempsychosis of soul, whether we are aware of it or not; whether we falsely or truly attribute it; but it may be upward or downward; it may be toward "union" or toward "separateness"; it may be creative of something higher or something lower; it may be preservative of the good or the evil in us; it may be destructive of all lesser and more ignoble transformations, or of all greater and nobler metempsychoses. It depends for each being on his attitude and action, not on those of any other.

The moment we assume the basis of any order of Being high or low, that instant we begin to see as they see, to feel as they feel, to think as they think, and by consequence, to act as they act. We, self-conscious beings, therefore of a high order of soul or intelligence, assuming Kama as a basis, degrade ourselves and the four lower Orders. We are older brothers corrupting our younger brothers and finding our enjoyments in so doing, and suffer because "nature"—their combination and interactions—practices back on us what it has learned from us. "Does not the whole of creation," says Saint Paul, "groan in travail because of the iniquities of man?"

Equally, the moment we assume this basis, or take the attitude, of spiritual beings, turning our self-consciousness in that direction

we begin to feel, to hear, to see, to partake of the communion which is "untouched by troubles, works, fruits of works, or desires." We experience in ourselves contact and the fruits of contact with Orders of Being whose knowledge "includes all actions without exceptions." Their Intelligence is manifested in us; it becomes our intelligence. Now what shall we do with the fruitage of this divine communion?

Shall we employ it as They employ it, or shall we make ourselves and others drunken with the sacramental wine—use it for the aggrandizement of our desires or for the help and the elevation of the race? There is no mediate path. "The self of matter and the Self of Spirit can never meet. One of the twain must disappear. There is no room for both" in us henceforth.

How shall we manifest our intelligence?

The Universal Solvent

"What then is your religion or your belief?" we are asked. "What is your favourite study?"

"The Truth," we reply. The truth wherever we can find it; for, like Ammonius Saccas, our greatest ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What does the name signify if the thing itself is essentially the same? Plotinus, Iamblicus and Apollonius of Tyana, had all three, it is said, the wonderful gifts of prophecy, of clairvoyance, and of healing, although belonging to three different schools.

—H. P. Blavatsky

letters • questions • comment

The processes of nature are obviously pervaded by a certain orderliness or harmony that is not typical of human relationships. Why, since man is an integral part of nature, should his behavior be so disorderly?

This question may be resolved into the feeling that even when one has done what is "right"—conscientiously fulfilling one's obligations—things don't turn out the way they ought to. Then a further question inevitably arises: What *ought* to be? This is a uniquely human query. In the lower kingdoms of nature consciousness manifests according to established patterns, modified by conditions, but its expression does not exceed the limits of the patterns. The forms of life below man do not imagine or invent alternatives. But even if radical changes are not immediately within their power, human beings may at least conceive of them, recognizing that change of some kind is possible. A plant can be only a plant, subject to the conditions of its kingdom or species, but for humans, able to think of more than one way of doing things, order takes on a wider meaning.

There are certainly many areas in which man shares in the basic harmony of nature. The following of certain discoverable laws governing the needs of the body is the foundation of good health. Similar rules pertain to psychic health, though they are less well known. Humans, however, are more than the capacity to initiate typical causes and experience effects in response to conditions. And while the lower man participates in the elemental order of nature, he as often feels confined by it, since the imagination presents alternatives.

But which of these do we choose? What is *best* to do? And by what standard should we measure? Human choice, based on one's ability to imagine what might be and to draw a reflective memory of past experience, places man in a unique position in nature. Self-consciousness makes the human mind the balance principle from which the reincarnating ego, the real man, moves either toward the more inclusive self-consciousness, identifying himself

with all other beings, or toward Kamic consciousness, limiting self to an isolated center. Here is the crux of decision, for the action which follows is but a matter of using factual knowledge toward a given end. Desire, the motive force in man, may reach to modes of expression that not only include but go beyond the confinements of the personal self. The desire to create or evolve something better—something expressive of a higher order of meaning—presents the necessity of moral choice, of deciding what ought to be done. Such decisions do not become "neutral," or free of conflict, until the individual resolves the issues in terms of what is real. Thus the presence of self-conscious mind adds another dimension—that of moral freedom—to the range of thought, will and feeling. This area of experience is not available to the consciousness in the lower kingdoms.

The region of choice is where the disorder begins. The human mind is an entity as well as a principle drawn from the universal consciousness. It becomes dual in incarnation. In contact with matter, it assumes the limitations imposed by Karma and generated in concert with all other beings. But in addition to the incarnated "lower" mind, there is a thread of connection with the higher ego—the immortal soul—always present, but unable to influence personal action on this plane unless the aspiration of the lower mind uses that connection to illuminate its decisions. The most important determinant of choice is in what we think we are.

In essence, Man is Atma, his link with the universal Self. But as "man" on earth, he is also the instruments evolved to bring that essential Self to consciousness on this plane. The conflicts develop for man because he is a multi-faceted being, both immortal and mortal. Such contradictions can be resolved only by developing awareness of the True Self as the enduring reality, and by understanding the relation of the higher Ego to all its instruments. Whenever our identity as the reincarnating Ego is recognized to be real, ignorance is seen as opportunity instead of liability. This is the crucial meaning of law in relation to human consciousness, since by it order becomes, not so much a matter of knowing the "right" acts, as of being willing and able to learn the meaning of right action.

What Robert Crosbie says in *Answers to Questions on the Ocean of Theosophy* about the Will could be applied as well to the degrees of order in human nature:

Will is the energy of Consciousness expressed in action, on any plane of manifestation. There are many aspects of the Will, from the ordinary one which is "the will to live" and is expressed in the automatic physical action, such as the heart-beat, digestion, etc.; that of the actions following on ordinary thought, desires and wants; that which is developed by various forms of practice; to the highest phase, that of the Spiritual Will. This phase is developed by true unselfishness, a sincere and full desire to be guided, ruled and assisted by the Higher Self, and to do that which, and suffer or enjoy, whatever the Higher Self has in store for one by way of discipline or experience.

CONSCIOUSNESS AND ITS INSTRUMENTS

The unitary idea in the septenary nature is to be had from the conception of Consciousness, or the Perceiver, using different vehicles for expression and reception on different planes. It is not waking nor sleeping nor Deep sleep, nor Sushupti, nor Turya, but just *Consciousness* acting in these various ways and conditions. We are That which perceives in these various ways. Consciousness is One—the ways are various. The Seer is unitary, but has many ways and directions of seeing. "Man" is not any of his principles, but they are "his" instruments. These principles or sheaths are made up of the "lives" of various kinds of different planes. The unitary idea is consciousness with power to perceive in every direction through appropriate evolved instruments. Like the God of the Bible, "Man" cannot be found out, for darkness surrounds his pavilion. "He" is ever behind every manifestation and expression, and is also Paramatma, the Highest Soul.

—ROBERT CROSBIE

on the lookout

"Our Task"

An article on "communication" in the December 1976 *Etc.*, journal of the International Society for General Semantics, provides quotation from a letter by Albert Einstein to a young woman grieving the loss of a younger sister. Dr. Einstein was seventy years old, living at Princeton, when he wrote:

> A human being is part of the whole called by us "Universe," a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest—a kind of optical illusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole nature in its beauty. Nobody is able to do this completely, but . . . striving for such achievement is in itself a part of the liberation and foundation for inner security.

Screen of Illusion

This appeal by the great physicist to a girl made inconsolable by death recalls the means chosen by the Buddha to help Kisagotami, the young mother whose babe had died from a serpent's sting, to rise to the realization that death comes to all. Always, for those in the grip of either pleasure or pain, the task is to break out of the prison of personal delusion and come to regard the vicissitudes of experience from a higher, more universal point of view. Interestingly, there seems now to be a general awakening in this direction, finding expression at many levels. For example, in an article in the same issue of *Etc.*, concerned with the life and contribution of Alfred Korzybski, founder of the General Semantics movement, Anatol Rapoport says:

> The basic tenet of general semantics is that man does not experience his environment; he experiences what he *tells* himself about his environment. To put it another way, language is a screen between man and his environment. Man looks at the screen, not at reality behind it. This screen is of man's own making. It evolves over generations and develops during an

individual's lifetime. There may be more or less correspondence between what is on the screen and what goes on "out there" in reality. But the correspondence is never complete. At best it is a drastic simplification of reality; at worst, a monstrous distortion.

The "Assumptive World"

This recognition of the illusory aspects of the outlook of humans, both individually and culturally, is now an established attitude of clinical psychology. In *Persuasion and Healing,* a classic study of present-day psychotherapy, including all or most of the "schools," Jerome D. Frank summarizes:

> In order to be able to function, everyone must impose an order and regularity on the welter of experiences impinging upon him. To do this, he develops out of his personal experience a set of more or less implicit assumptions about himself and the nature of the world in which he lives, enabling him to predict the behavior of others and the outcome of his own actions. The totality of each person's assumptions may be conveniently termed his "assumptive world." . . .
>
> The family . . . is the first, although the most influential, of the many reference groups—groups to which he belongs or aspires to belong—that shape a person's assumptive world. . . . The relative power of the cultural assumptions depends on how well knit the culture is and on the extent to which its world view permeates the lives of its members. . . .
>
> That members of a culture selectively perceive those stimuli that accord best with the culture's assumptive world was demonstrated by a simple experiment with a stereopticon, a device permitting the presentation of two different pictures simultaneously, one to each eye. When a picture of a baseball player was shown to one eye and that of a bullfighter to the other, Americans tended to see the baseball player, Mexicans the bullfighter.

We See What We Know

The similar analysis by Gregory Bateson is described by Rollo May in the Fall 1976 *Journal of Humanistic Psychology*:

> He [Bateson] states that each of us creates his or her world in that we look out at the universe through our own presuppositions, our own premises, our own expectations. We sieve what we see through our own special meanings, opening ourselves to some interpretations but blocking out others which make us uncomfortable. The story is told of a tribe on a South Pacific Island who, when Captain Cook's ship sailed into their harbor, did not see the vessel because they had no word for such a ship. They probably did see something like clouds or "an extraordinarily large bird."

How are such opinions or misconceptions corrected? Only gradually, over generations, through the evolutionary changes which take place in the race mind. H.P.B. speaks of this in *The Secret Doctrine* (I, 326), remarking that there are definite limits to the progress that may be attained, mapped out by intellectual capacity and the Karma of nations and races. Elsewhere (I, 298) she quotes H.T. Buckle on this rule. The cultural obstacles to overcoming illusions are stubborn. Change comes slowly, as Max Planck observed in relation to scientific opinion: "A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, and a new generation grows up that is familiar with it."

Causes of Change

Yet there are times of accelerating change, brought by cycles of awakening and the compulsions of events. In the *Bhagavad-Gita,* Krishna turns Arjuna's need to recover his kingdom, which precipitates unavoidable struggle, into an opportunity for philosophical instruction. The *Gita* is mainly an appeal to Arjuna to break with his past assumptions about duty and morality, and to recognize the higher meaning of his role as prince and commander of the forces at his disposal. In the last chapter Krishna speaks of the pressures of necessity that will cause him to change:

> And if, indulging self-confidence, thou sayest "I will not fight," such a determination will prove itself vain, for the principles of thy nature will compel thee to engage. Being bound by all past karma to thy natural duties, thou, O son of Kunti, wilt involuntarily do from necessity that which in thy folly thou wouldst not do.

Cooperation with Nature

We are not without present-day examples of such necessity, imposed by the "principles" of the planet. Today there are dozens of minor Krishnas active on the field of conservation and ecological enterprise, pointing out where our duty lies in the present. One articulate advocate of cooperation with nature is Barry Commoner, a distinguished biologist, author of *The Closing Circle* and the *Poverty of Power.* Dr. Commoner, who heads the Center for the Biology of Natural Systems at Washington University (St. Louis), contributed to the *Los Angeles Times* (Feb. 6) an article setting forth the reasons for converting the energy economy of

California to reliance on solar sources and the production of methane, a renewable fuel.

Return to Common Sense

Noting that California's supply of natural gas is being exhausted, and showing that switching to oil is no solution, while importation of liquified natural gas involves both high prices and serious dangers, he proposes a common-sense solution:

> To see a way out of this dilemma, we must return to the fundamentals of energy production: What we need is energy at a *stable* cost, and to accomplish this, the source must be *renewable* (and therefore not subject to diminishing returns) and the technology *mature* (and therefore not vulnerable to unexpected, increasing costs).
>
> There is of course only one renewable energy source available to us—the sun. Can solar energy substitute for the intense use of natural gas in Southern California? Are the available technologies economically competitive and mature?
>
> The answer is yes. . . .

Nature Has Been Ignored

Only old habits of thinking and short-term self-interest stand in the way of these reforms, which are seen as both economic as well as ecological and holistic necessities by virtually all the practitioners of the new kind of science now gaining authority. Dr. Commoner puts the case for change:

> It is perhaps not very surprising that industry has so badly mismanaged the energy problem. We already know how poorly industry has handled the environment problem—creating products and production methods that ignored the effects on the environment in the workplace and outside of it. In the terminology of the "free market" these are all considered "externalities." Such externalities affect workers, consumers, and society as a whole, but do not enter into the computation of profit, "the bottom line," until the damage is done and penalties mandated by legislation must be paid.
>
> In this sense, the energy crisis is itself an externality—a fault imposed on society by the failure of the famous "invisible hand" of the free market to govern successfully the national production and use of energy.

More Common Sense

Another effective campaigner in this general area is Ian McHarg, author of *Design with Nature* and head of the Department of Landscape Architecture and Regional Planning at the

Graduate School of Fine Arts in the University of Pennsylvania. Through the work of such influential teachers, awareness of the meaning of cooperation with nature is rapidly spreading, even though its implications have by no means reached the seats of power. In a long article on Prof. McHarg in *Science* for Jan. 28, Constance Holden says:

> Certain principles have now become common sense among environmental planners: for example, that one should preserve top-quality farmland, that one should not build on a hillside subject to erosion, on valuable wetlands, or on a floodplain. One does not build facilities that are likely to pollute one's aquifer. One does not cut a highway through the heart of an established community. And one takes into account the social ecology—that is, no plan is going to work if foisted from on high without public participation.

Prof. McHarg is persuasive, not so much on esthetic grounds as on the sound economic base of his recommendations:

> Good planning, for example, minimizes land erosion, reduces the perils of flooding, minimizes maintenance costs, preserves water supplies—and also preserves social values. The benefits are even more striking when unquantifiable human values are taken into account, as they are by a few "ecological" economists—notables such as E. F. Schumacher, Kenneth Boulding, and Nicholas Georgescu-Roegen. It all boils down to building an environment that promotes "human health and well-being," one of McHarg's favorite phrases.

Man in Nature

Larger considerations have a place in McHarg's teaching:

> The vehicle to convey McHarg's all-embracing personal vision has been a course he has been running for the past 15 years, called "man and the environment." Each year he invites a series of distinguished lecturers to take students through the evolution of the cosmos, the solar system, plants and animals, the biosphere, and finally, the evolution of man. With man thus put in perspective, lectures move on to "the attitudes toward God, man, and nature represented in the major philosophies and theologies of the world," from the polytheism of ancient Egypt to the transcendentalism of Emerson and Thoreau. Then on to human behavior, the effects of environmental stress and over-crowding—and a discussion of the Midtown Manhattan Study of 1962 in which it was concluded that 20 per cent of the population were indistinguishable from patients in mental institutions.

Unity, not Conquest

The sweep and general intent of this sort of education is of obvious value, whatever the confusions that may result from currently prevailing conceptions of cosmogenesis and the emergence of man. The underlying motive being humane and cooperative, one may think that mistakes will eventually find correction as the new spirit spreads and bears its natural fruit. Actually, a particular error appears in this article, where Prof. McHarg (or the *Science* writer) is shown to misconceive entirely the meaning of "theosophy." Miss Holden says:

> His rhetoric is not idle. He has thought out his case from the bottom up, that is, from the beginning of creation. Judeo-Christian civilization, he maintains, is in the grips of a man-centered theosophy that is spelled right there in Genesis, and that has resulted in a flagrant, even heretical, disregard for the need to live in harmony with the natural environment.

Yet his intent is plain enough from a passage in *Design With Nature*:

> Our failure is that of the Western World and lies in prevailing values. Show me a man-oriented society in which it is believed that . . . man is exclusively divine and given dominion over all things . . . and I will predict the nature of its cities and their landscapes . . . the hot-dog stands, the neon shill, the ticky-tacky houses, dysgenic city and mined landscapes. This is the image of anthropomorphic, anthropocentric man; he seeks not unity with nature but conquest. Yet unity he finally finds, but only when his arrogance and ignorance are stilled and he lies dead under the greensward.

Mesmer a Pioneer

A noticeable current of change in human attitudes is described by Dr. E. Fuller Torrey in *The Death of Psychiatry* (Chilton Book Co., 1974). He shows from recent developments that various forms of psychotherapy are finding release from what he calls the "medical model," by which he means the mechanistic conception of physiology and the viewpoint which looks for a physical cause in the organism for every sort of mental or emotional disorder. What he says concerning the contribution of Mesmer indicates dawning recognition of Mesmer's greatness and of the importance of his teaching to the liberation of thought from the materialism of "world-machine" thinking. Dr. Torrey writes:

> Franz Mesmer, the father of hypnotism, was another contributor to the psychological stream. He believed that his powers were due to a magnetic fluid. . . . the net effect of his contribution was to advance the psychological approach considerably. He was the first to appreciate the qualities of the person doing the "magnetizing." By the nineteenth century, textbooks on magnetism included a chapter on the personality of the magnetizer and his professional ethics. Nor did Mesmer believe it was necessary to be a physician to be a good magnetizer. The golden age of magnetism in the first half of the nineteenth century produced a dual concept of conscious and unconscious, exploration of the psychological dimensions of the mind, and the realization that one person could help another to change his irrational behavior.

Dostoevski's Insight

> Magnetism exerted a powerful influence on the thought and literature of the nineteenth century. Schopenhauer said that "from a philosophical point of view, Animal Magnetism is the most momentous discovery ever made." Others like Poe and Balzac were similarly influenced. And it was from the writers and philosophers of the period that the psychological stream received its greatest impetus. Nietzsche, Herbart, Fechner, Stendhal, Shaw, and Ibsen all wrote insightful accounts of human motivations and behavior. Dostoevsky's brilliant psychological descriptions of madness stand in sharp contrast to Kraepelin's sterile attempts to pigeonhole the same behavior in medical terms. One of the very few physicians to contribute anything to the psychological view of man was William James and his contribution came only as he moved away from medicine into philosophy.

In such passages in current books one may see the broader aspect of the influence of the Theosophical Movement, helping to prepare, in countless ways, the mind of the race for further changes to come. One natural consequence of these developments is open declaration of freedom of the will. Dr. Torrey writes:

> While agreeing that man's choices may be quite restricted at times, I have never met, nor can I imagine, an individual who did not have some degree of free will. Because of the unique twist of our cerebral circuit, the human animal can contemplate himself and, as such, become aware of the forces trying to determine his behavior. No other animal except possibly the porpoise has this ability. In this cerebral circuit of self-reflection, our ultimate free will is embedded in cement and it cannot be removed. Even the poorest, most deprived ghetto resident, the subject of all kinds of determining forces, never completely succumbs to them. Rather he chooses.

Health-Endangering Science?

The prediction by H.P.B. in *The Secret Doctrine* (I, 261) that "Chemistry and physiology are the two great magicians of the future" seems to be gaining initial confirmation from discoveries in the field of microbiology. Much publicity has lately been given to the anxiety of scientists who are experimenting with the transplantation of genes, lest through the escape from the laboratory of some infectious micro-organism, a scourge such as a plague or cancer be spread among a great many people. A long article in the February *Atlantic,* "Science that Frightens Scientists," by William Bennett and Joel Gurin, deals with the apprehensions of the experimenters and their efforts to contain such work within lines that assure safety to the public. A brief story by Nicholas Wade in *Science* for Jan. 28 describes three experiments which were in progress when the workers involved began to realize the threat to public health which might result.

Other Possibilities

The *Science* writer concludes:

> These three incidents all show how easily with modern techniques the biologist can stumble, almost before he has realized it, into making research organisms of potentially grave hazard. The past 30 months of debate have probably made most biologists more aware of such dangers. Even without this advantage, the scientists concerned in these three incidents behaved in a responsible manner. Chakrabarty destroyed his cellulase-containing *E. Coli,* Lewis asked for a safety agreement from the recipients of his viruses, and Berg decided not to carry out his experiment. But in wielding their ever increasing powers for manipulating the stuff of life, will all biologists in the future always act with as much intelligence and restraint?

The self-restraint here reported by Mr. Wade is encouraging, but there may also be areas of inquiry where no danger is anticipated, as was the case in the psychic research so energetically pursued in the last century. The Spiritualist investigators remained unaware of the likelihood of psychic infection, and in this century the experimenters with hallucinogens have seemed equally ignorant of the unknown influences in the psychic territory they are invading. The need for knowledge in addition to vague fears of microbic or viral infection becomes more apparent with each new discovery or development in technique.

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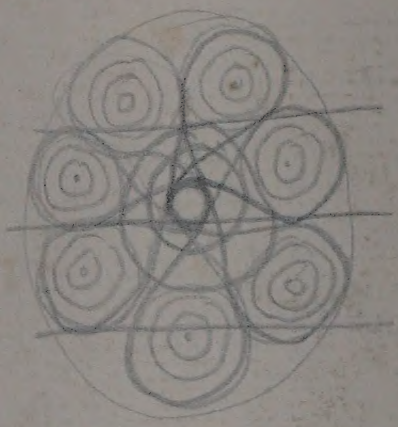
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